



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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GEMS OF THOUGHT.

The pains of power are real, its pleasures imaginary.

A passionate man scourgeth himself with his own scorpions.

Agitation is the marshaling of the conscience of a nation to mold its laws.—*Sir R. Peel.*

You cannot dream yourself into character; you must hammer and forge yourself one.—*Froude.*

There is only one real failure in life possible; and that is, not to be true to the best one knows.

Living for others is life's fullness; living for self, its poverty, nakedness, starvation.—*Theo. D. Weld.*

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—*Franklin.*

Truth is born with us, and we must do violence to nature to shake off our veracity.—*Lord Hartington.*

Look up, and not down; look forward, and not back; look out, and not in; and then lend a hand.—*Edward E. Hale.*

Principle, like truth, needs no contrivance; it will ever tell its own tale, and tell it in the same way.—*Thomas Paine.*

Sleep is Death's younger brother; and so like him that I never dare trust him without my prayers.—*Sir Thomas Brown.*

Time is an estate that will produce nothing without culture, but will always abundantly repay the labors of industry.

To rejoice in another's prosperity is to give content to your own lot; to mitigate another's grief is to alleviate or dispel your own.

As riches and favor forsake a man, we discover him to be a fool; but nobody could find it out in his prosperity.—*La Bruyere.*

If you would be pungent, be brief; for it is with words as with sunbeams, the more they are condensed the deeper they burn.—*Southey.*

Character is very much like cloth in one respect. If white, it can be dyed black; but once blackened, it cannot be dyed white.

If you would find a great many faults be on the look out; but if you want to find them in unlimited quantities be on the look in.

There is nothing easier than to persuade men well of themselves; when a man's self-love meets with another's flattery it is high praise that will not be believed.

Read not to contradict and confute, nor to believe at first sight and take for granted, nor to find talk and discourse, but to weigh and reason and consider.—*Lord Bacon.*

Beloved, let us love one another, for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love.—*St. John.*

[Written for the Golden Gate.]

A Conversation with Judge Edmunds.

BY HUDSON TUTTLE.

I recall as among the most delightful evenings of my life a visit with Judge Edmunds, a short time before his death. Mr. A. E. Giles and myself received an urgent invitation to spend the evening at the residence of the Judge, and we accepted it gladly. Mr. Giles, by organization and experience, is a thorough Spiritualist, and a student whose vast erudition makes him the more modest and self-deprecative. His beautiful home at Hyde Park, Mass., is perched on a hill overlooking the town and a vast extent of country on every hand; and its treasures of books and bric-a-brac, such as a scholar gathers around him.

We were met at the door by the Judge, with the warmest greeting, and conducted into his library. There he introduced us to his daughter Laura, through whom he received some of his most remarkable tests of spirit identity. He was in excellent spirits, and although he had resumed his law practice and was overwhelmed with business, his whole soul was full of overflowing with the spiritual philosophy.

It would be impossible to report our conversation, which was uninterrupted by a moment's silence for over three hours, nine tenths of which time he was talking. His noble sentiments elevated our minds, broadened our spiritual horizon, and life became more noble in its purpose. Mr. Giles, who, as a successful lawyer, had acquired adroitness in putting questions, turned his proficiency to good account, and thus not only added to our own profit, but delight to Judge Edmunds, who seemed most happy when giving instruction or narrating his experience in his prolonged investigation and public presentation of Spiritualism. He maintained that Spiritualists should not organize, but that their doctrines should permeate and exalt existing institutions as it were, infusing a new vitality into their old forms. This is a question having two well-defined sides, on both of which strong arguments may be arrayed. That Spiritualism can not organize after any of the old plans is most certain; that it demands an organization adapted to the needs of the present hour is equally certain, and if Judge Edmunds were with us as a mortal to-day, I feel sure he would modify his views as then entertained.

Laura had lost for the time her mediumistic powers, but the Judge said his own were increased, and referred his recovery from his recent illness to spiritual interference. He said that when his physicians gave him up in despair, he knew that he would live, for his spirit friends had told him the exact time of his death, and it had not yet come.

Many of his anecdotes were of peculiar significance. Two of these I venture to transcribe. The most wealthy and influential citizens were constantly manifesting their interest in Spiritualism by making inquiries of him. Once a celebrated bishop of South Carolina, attended by an equally celebrated doctor, visited him, and desired to converse with "some advanced minds." A circle was formed, and the spirit of a little negro boy, a former slave of the bishop, manifested himself; "and by no effort of ours," said the Judge, laughing, "could we obtain answers from anyone else."

At another time, a lieutenant-governor and several judges desired to have communication from Lord Bacon and Swedenborg. "I told them," said he, "that they must begin where I did, and work their way up."

That would be excellent advice to the Seybert Commission, the members of which, like this lieutenant-governor and these judges, wish to have the manifestations brought to them, and if not, are ready to report failure and fraud.

We parted at a late hour, reflecting on the example furnished by this distinguished jurist to the many faint-hearted, weak-spined Spiritualists, who are afraid to acknowledge their belief, for fear of pecuniary or social disadvantages. He never denied, but boldly and consistently advocated his views. Did he lose by this manly course? His law practice increased, and it seemed people placed more implicit confidence in him, as

though they endowed him with some supernatural power. He gaily said it had become so extended he could not lay it down, and was destined to die with the harness on. "It will not be long," he said, "for the appointed time will soon come, and I shall not regret the transition."

Such is ever the result of a bold and firm defense of truth, not aggressive, but manly and consistent. That he died without bestowing any part of his large fortune to the furtherance of that belief which formed so large a portion of his life, and gave him so great happiness, is a fact strange and incomprehensible.

Materialization in Sacramento.

EDITOR OF GOLDEN GATE:

A very harmonious company of about twenty-five persons assembled at the rooms of Dr. Stansbury on Tuesday evening to witness the materialization occurring in his presence. The Doctor and his estimable wife, who have been spending a week in our city, seated themselves at either end of the horse-shoe circle, which had been formed in front of a curtain suspended across a solid corner of the front room of a suite, connected with sliding doors.

Myself and others examined the rooms thoroughly, and found all doors and windows securely fastened. The lights were lowered, and the seance began with singing "The Sweet By and By." In less than five minutes an independent voice called for light, and in the centre of the circle stood "Jeannette," the Doctor's spirit wife and main control. After salutations and introductions to the entire company, shaking hands with each, she retired, and the strong, manly voice of "John King" announced in an introductory speech that he had become one of the Doctor's cabinet spirits and would assist in the manifestations. This was followed by the materialization of a little girl, who appeared in the opening and announced in her childish voice that she was "Prairie Flower," and would also assist, if the spirits of larger growth "didn't crowd her out." Then followed in rapid succession between thirty and forty forms, from the prattling babe to the aged matron, including male forms, a large proportion of which were recognized. Those who were able walked out to their friends, others had to be held up until those they desired came to the cabinet and spoke to them. Some of the scenes were quite affecting, and all very interesting. My daughter was one of the first to appear, and was the last to remain and be photographed. Taken altogether, it was a seance to be remembered.

The Doctor's rooms have been crowded during his sojourn with us, and our regret is that his engagements call him away, as I am sure he could be fully occupied as long as he desired to remain.

We had hoped to see Mrs. Whitney here in public meeting, as there is great need of such as she to stir up the people. Send up Fred Evans or Mr. Colby. There is need for more workers.

Hoping the GOLDEN GATE will continue long to make our hearts and homes happy with its weekly visits, I remain yours in the cause,

E. GUNN.

SACRAMENTO, February 22, 1888.

ONE of the most curious natural phenomena in Florida, is a boiling fresh water spring in the Atlantic Ocean. This spring is situated about seventeen miles southeast of St. Augustine and about four miles out from the coast. The diameter of the boil is about fifty feet, and it is so forcible as to make it a difficult matter to keep a good-sized schooner on or near it. The water is fresh, almost drinkable. Soundings have been made in it, but the force of the water throws the lead out one side or another.

THEODORE TILTON is living in a remote quarter of Paris, France, in by no means affluent circumstances. His dress is almost shabby, and with his hair hanging about his shoulders he presents a peculiar appearance as he walks about streets of the French capital. He does a little literary work now and then, but writes with no regularity.

The most virtuous of all men is he who contents himself, being virtuous without seeking to appear so.—*Plato.*

PRIZE ESSAY.—No. 3.

First—"Can Money be Used to Advantage to Promote the Cause of Spiritualism?"

Second—"How Can One Hundred Thousand Dollars, More or Less, be Used in California to Ensure the Best Results in Promoting the Cause of Spiritualism?"

To obtain a steady and brilliant blaze of rays there must be a permanent central radiator. This is no less true of intellectual or spiritual than of physical light. Before Christianity could diffuse its light Christ and his teachings as a central sun had to exist. Before Moslemism could radiate its influence Mahomet had to exist as an entity.

In order, then, that Spiritualism may extend the sphere of its light there must be fixed suns and centers from which it can radiate. It is not necessary—perhaps not desirable or practicable—that its adherents should attempt to fix one central sun to which all of its believers must turn for light. But central stars may and will be established to light the feet of a long blinded humanity.

The question of whether and how the sum of \$100,000 can be utilized to form the nucleus of such a star, is to be discussed in this paper. Money can never be a direct factor in the dissemination of spiritual light and knowledge. They can only be acquired by a quickening of the inspirational or spiritual part of man. But "line upon line and precept upon precept" is necessary to keep the mass of humanity awake to the importance of a continual cultivation of their higher natures or soul powers. Many who would rejoice to believe in the truths of Spiritualism, and who would be all the better for such a belief, are, by reason of their isolation, cut off from all definite and experimental knowledge of its principles and possibilities. To carry light to such, wise and good teachers and mediums must be sent forth to teach and work, and, this must also be supplemented by the best and highest and sweetest type of literature.

Even itinerant Methodism, struggling from cabin to cabin in advance of our American civilization, was gladly received by the people, because of their inborn need of something to rise to. Herein lies the lesson which those seeking to diffuse a knowledge of the "high white light" of Spiritualism must learn and practice to insure the best results.

Having thus broadly outlined a field or scope for action, the more difficult task remains of providing "machinery for the gods,"—of fixing a permanent center of operations, and of surrounding that center with an aura of diffusive strength which will truly make it a central star, forever radiating the sweet and holy influence of a high and noble Spiritualism into the heart of all outlying humanity.

Obviously San Francisco is, at present, the point at which to set up the visible center of operations. An incorporated society with a body which would permit of indefinite expansion and ramifications should at once be established. This corporate person would be able to take the initial steps and carry into action a plan for supplying a field of paid workers who, all the year round, would travel from point to point throughout the entire State, lecturing, teaching, and, by the exercise of their varied mediumistic gifts, diffusing a general knowledge of and belief in the truth of Spiritualism.

Funds would be needed for this purpose, and this brings us face to face with the financial affairs of the Society.

A certificate of membership, good for one year, should be issued to each person applying therefor upon payment of \$5.00. A society thus formed and trustworthily officered would, during the first year of its existence, attain membership of at least two hundred and fifty, and thus funds would be secured to commence field work. Life memberships, the certificate for which should be fixed at \$50.00 or \$75.00, should also be a feature, and this would tend to increase the first year's receipts. Under a wise and energetic management of the Society its membership would increase in proportion to the number of field-workers, until, after a few years of successful operation, its mem-

bership would unquestionably be numbered by thousands. All funds accruing to the Society, save a nominal sum for incidentals, should be applied toward the sending out of warm-hearted, wise, magnetic men and women, to those who are now so hungry to learn, and to see and hear for themselves, the great and glorious things that are being wrought through the medium of Spiritualism.

An official organ, for which purpose the GOLDEN GATE would serve admirably, should be secured, and each member should be entitled to a year's subscription to the official organ of the Society, by virtue of a certificate of membership, payment for which should be made at the best rates that can be obtained from the publisher of the paper out of the amount received for membership. A society thus formed and equipped, and officered by wise and earnest men and women, would, so long as it remained true and steadfast to its purpose, grow and accomplish an ever increasing amount of good. Its growth would at first necessarily be slow, and the amount of work limited for lack of funds.

But suppose the Society to receive, or if you please, suppose the Society to be so formed for the express purpose of receiving a donation of \$100,000; how could such donation be most beneficially used? The first step thereafter should be to acquire a suitable building for headquarters. This building should contain an auditorium capable of seating at least one thousand people, and which could, by means of sliding-doors, be cut up, when necessary, into four classrooms for Sunday and day classes of children. And such schools should be established on a systematic and scientific plan, and equipped with able and competent teachers. The Sunday-schools or lyceums could easily be supplied with voluntary workers, and the day classes if properly equipped and instructed would yield tuition fees nearly if not quite sufficient to defray their expense. The building should also contain rooms suitable for the meetings of the executive members of the Society and necessary offices. Rooms should also be provided for the establishment of free classes or circles for the development of the different phases of mediumship, admission to such classes to be regulated by a competent sub-committee of the executive board of the Society.

The sum of \$20,000 would be ample to procure such a building, and pay the running expenses of such schools and classes for one year, at the end of which time arrangements for their perpetuity could be effected. This would leave \$80,000 to be used for field-work. Of this amount \$5,000 should be reserved for use during the first year. The remaining \$75,000 should be invested in safe securities that would return an interest \$5,000 per year.

From memberships during the first year at least \$1,200 would probably be realized, and year by year the membership fund would increase, until within five years the membership would be at least one thousand, with a possibility of double even that number. And in the course of time, under faithful and energetic management, the Society would find it advisable to reduce the membership fees. The yearly sum of \$5,000 could be ultimately counted upon from memberships, which, added to the yearly interest on \$75,000, would give a gross sum of \$10,000 per year to be devoted to field-work less incidental expenses, which, including the secretary's and treasurer's salaries, should not require more than \$1,000.

Having thus briefly outlined the financial features of the Society, an examination of the work to be accomplished is next in order. And, first, as to the scope of the work to be done at headquarters. Sunday morning, afternoon, evening and week-day evening lectures, discussions and platform tests should be given; admission free, and no collections. Plenty of zealous and able workers can be found in San Francisco for that purpose, and when necessary to do so, the Society should not hesitate to pay such workers a reasonable compensation for their labors. Free classes or circles for the development of mediumship in its different phases should be made an important feature of the work. For this purpose mediums for development should be employed and allowed a fair compensation. At least

(Continued on Third Page.)

[Written for the Golden Gate.]

The Logos.—No. 2.

BY JOHN CUNNINGHAM.

Says Gibbon: "The genius of Plato, informed by his own meditation, or by the traditional knowledge of the priests of Egypt, had ventured to explore the mysterious nature of the Deity. When he had elevated his mind to the sublime contemplation of the first self-existent necessary cause of the universe, the Athenian sage was incapable of conceiving how the simple unity of his essence could admit the infinite variety of distinct and successive ideas which compose the model of the intellectual world; how a Being, purely incorporeal, could execute that perfect model, and mould with a plastic hand the rude and independent chaos. The vain hope of extricating himself from these difficulties, which must ever oppress the feeble powers of the human mind, might induce Plato to consider the divine nature under three-fold modification; of the first cause, the reason or *Logos*, and the soul or spirit of the universe."—Chap. xii. Roman Empire.

Here we have Reason as a definition of the *Logos*, in addition to Holy Ghost and The Word, assigned to it in lexicography. Gibbon, also, informs us, on high authorities, that "the three *archai* or original principles were represented in the Platonic system as three Gods, united with each other by a mysterious and ineffable generation; and the *Logos* was particularly considered under the more accessible character of the Son of an eternal Father, and the Creator and Governor of the World;" and, also, that "the theological system of Plato was taught with less reserve than when cautiously whispered in the garden of the Grecian academy, and with perhaps some improvement, in the celebrated school of Alexandria;" in Egypt, and three hundred years before Jesus.

Here, again, we have another definition of the *Logos*, in the meaning of a son—in a derivative from a Father. Noting that Mythology usually speculated (as I have before indicated), on the principle of a Father God and of a Great Mother God, we observe that there was the declaration of the *maximæ* and *feminæ* elements in the Divinity of the ancient theologians, assumed to be true on the basis of analogy with the manifestations of all forms of life and its generation on this planet. There were some curious substitutes in the reasonings of the ancient minds in regard to a "mysterious and ineffable generation," and its introverted relation, to which I shall again advert; but the idea of generation and its twofold source in the universe suggests the question, Was the capacity of generation primary or secondary, or, in other words, was it an inheritance in, or a derivative from, or a creation by the Divine Entity, or the one Supreme God? This would be rather a puzzler to the scientists in the discussion (which has arisen and continued in the last hundred years), into which they have come on the jarring theories of their respective theological and uniformitarian systems, or in the conflict between philosophers whether the present status of the universe is the outcome of a *creative* or *evolutionary* process of plan.

The narrative of the infallible historian states thus: "The doctrine of Plato, under the name of Solomon, the authority of the school of Alexandria, and the consent of the Jews and Greeks, were insufficient to establish the truth of a mysterious doctrine, which might please, but could not satisfy, a rational mind. A prophet, or apostle, inspired by the Deity, can alone exercise a lawful dominion over the faith of mankind; and the theology of Plato might have been for ever confounded with the philosophical visions of the Academy, the Porch, and the Lyceum, if the name and the divine attributes of the *Logos* had not been confirmed by the celestial pen of the last and most sublime of the Evangelists. The Christian revelation, which was consummated under the reign of Nerva, disclosed to the world the amazing secret, that the *Logos*, who was with God, from the beginning, and was God, who had made all things, and for whom all things had been made, was incarnate in the person of Jesus of Nazareth; who has been born of a virgin and suffered death on the cross." Yet, however, Gibbon adds the statement, that the most ancient and respectable of the ecclesiastical writers have ascribed to St. John a particular purpose, in his wonderful announcement, to confute two opposite heresies which disturbed the peace of the primitive church; first, the faith of the Ebionites; second, the theory of the Gnostics,—both Christian sects of that day. And further on, "But the most sagacious of the Christian theologians, the great Athanasius himself, has candidly confessed that whenever he forced his understanding to meditate on the divinity of the *Logos*, his toilsome and unavailing efforts recoiled on themselves; that the more he thought, the less he comprehended; and the more he wrote, the less capable was he of expressing his thoughts. In every step of the inquiry we are compelled to feel and acknowledge the immeasurable distance between the size of the object and the capacity of the human mind."

Here let me mention that a spirit, on a special exigency, said to me: "It is not for mankind to discuss the origin of the universe or the essence of the Divine Intelligence."

Let me, also, here remark that man has, and can acquire, what can fairly be

deemed a certain proportion of valuable knowledge. Significance is given to this fact, by the inclination of those who, when attaching no importance to *belief* and *faith*, seek to deny or disparage the information justly claimed and asserted by either Scientists or Spiritualists as reliable for present guidance. Although the human intellect may not at this stage of being be competent to grasp infinity of fact and meaning, it does perceive and should utilize the purport and direction of many facts and meanings which irresistibly affect his condition. Conscience (co-science or intuition), and knowledge derived from experience, must and ever will be, his trusty guides on the present and eternal highway of Progression.

The Trinitarian creed and controversy, which was a cognate form and mode of the ecclesiastical doctrine of the *Logos*, and theological disputes of Arianism, convulsed alike the temporal interests and religious conditions of the Romans and barbarians, Gibbon informs us, from the age of Constantine to that of Clovis and Theodoric, despite any temporary repression under the Emperor Julian, who had been a pupil of the Academy at Athens and was a Platonist. The vilification cast by the emperor Julian, who was in his nature a just and rational man, scholar, and ruler, was one of the infamies of selfish bigotry. He was never an apostate from any of what had been his real or personally declared convictions; and was disappointed what had the hopes or wishes of sectarian parties.

Gibbon tells us in regard to Arius: "The abstruse question of the eternity of the *Logos* was agitated in ecclesiastical conference, and popular sermons; and the heterodox opinions of Arius were soon made public by his own zeal and by the refusal of his superiors to grant him the placable adversaries have acknowledged the learning and blameless life of that eminent presbyter, who, in a former election, had declared, and perhaps generously declined, his pretensions to the episcopal throne. His competitor, Alexander, assumed the office of his judge."

"But the pride of Arius was supported by the applause of a numerous party." "The attention of the prince and people was attracted by this theological dispute; and the decision was referred to the authority of the general council of Nice," called by Constantine, and which convened A. D. 325.

Condensing from Gibbon, I may state that there were three systems of Trinity profounded, none of which were deemed, in a pure and absolute sense, to be exempt from error and heresy; and were known as Arianism, Tritheism and Sabellianism:

1. According to the first hypothesis, which was maintained by Arius and his disciples, the *Logos* was a dependent and spontaneous being, created from nothing, by the will of the Father. The Son, by whom all things were made, had been begotten before all worlds, and the longest of the astronomical periods could be compared only as a fleeting moment to the extent of his duration; yet this duration was not infinite, and there had been a time which preceded the ineffable generation of the *Logos*.

2. In the second hypothesis the *Logos* possessed all the inherent immcommunicable perfections, which religion and philosophy ascribe to the Supreme God. Three distinct and infinite minds, substantiated, three co-equal and co-eternal beings, composed the divineness; and it would have implied contradiction, that any of them should not have existed, or that they should cease to exist. The advocates of any system which seemed to establish three independent Deities, attempted to preserve the unity of the First Cause, so conspicuous in the design and order of the world, by the perpetual concord of their administration, and the essential agreement of their will.

3. By this hypothesis, Three Beings, who, by the inherent necessity of their existence, possess all the divine attributes in the most perfect degree; they intimately present themselves to each other, and to and in the universe forever; and, yet, irresistibly force themselves on the astonished mind as one and the same Being. By this same system a real substantial trinity is refined into a trinity of names. The *Logos* is no longer a person, but an attribute; and it is only in a figurative sense that the epithet of Son can be applied to the eternal reason which was with God, from the beginning, and by which, not by whom, all things were made. The incarnation of the *Logos* was reduced to a mere inspiration of the Divine Wisdom, which filled the soul, and directed all the actions of the man Jesus.

Does the book, called the Bible, (with the visions of one man, John, left out,) really configure the above three speculations? And be it noted that the Koran does not, and only presents one indivisible Supreme God. Plato's notion that God needed a variety of powers and parts, did not bamboozle Mahomet.

Eusebius (he of Nicomedia), who was a patron of the Arians, ingenuously confessed to the Nice council that the admission of the Homoousion, or Consubstantial, a word already familiar to the Platonists, was incompatible with the principle of the Arian theological system. Availing themselves of the immaturity of the majority of the Council, which were opposed to Arianism, and whose factions inclined more to either the Tritheists or Sabellians, covered up its secret differences, and the disputes were suspended by the use of the mysterious Homoousion, which either party was free to interpret

according to their peculiar tenets. Therefore, the CONSUBSTANTIALITY of the Father and the Son was established by the council of Nice (what presumption in man!), and has been unanimously received as a fundamental article of the Jesuitic, by the Greek, Latin, the Oriental and the Protestant churches.

But for Spiritualists there remain the open questions, What had the true universal Supreme God to do with all this idealism of some sectarians?—as all men are spiritually sons of God, why all the attempt to subliminate a man, called Jesus (Paul called him a man), above his level and condition, and elevate him while here, not only to a god on this planet, but to the dignity of a supreme triple God-head for the whole universe—what had Spirit-dom to do with that idealism?—what connection had the greater mass of mankind with such tenets?—what assent have the reason, intuition, experience and knowledge of mankind at large, given to them?—and is there in the universe The *Logos*, and what its nature and meaning? CHARLESTON, S. C., February, 1888.

[Written for the Golden Gate.]

Misjudged.

What a sorrowful thing in life it is not to be understood; to have one's most honest intentions misjudged; to feel the cruelty of an untimely sarcasm, or the aspersions of slander, that are thrown from the minds of the people with whom one may happen to associate.

Men who have the holiest aspirations and whose morals are of the most pure and virtuous order, sometimes look upon us as something to be concealed, when associating with people of a grade that is lower than their own. This is a fruitful source of trouble to many high-minded people. Vulgarity sees nothing that is higher than its own desires, and a vulgar mind is ever ready to reflect upon its superiors those ardent qualities of its own business. Slander always comes from a source of suspicion and hatred, and is the outpouring of a corrupt fountain of thought.

Throughout the entire scale of human wisdom, from the lowest to the highest, man is too apt to judge his fellowman by the arbitrary standard of his own mind, rather than to seek the diffused light, which perplex the mind, and the sentiments which govern the actions of the one whom he judges. Every man moves and acts according to the light that is within him. Whatever that light may be, he is guided by it. No other man's light can avail him, only as it may supply oil for his own flickering flames. Too often do we see the difficulties of life oppress the weak and overwhelm them, because of their lack of knowledge and strength to resist. And then the unsympathetic cry quickly forth, from the great luminary to lesser light, Miserable man! Why hast thou done thus? Hold thyself erect.

Again, a man whose powers of comprehension are ordinarily good may, at some time during his life, suddenly find himself environed with perplexities, which, for the time being, are difficult to adjust. He does that which he soon discovers to have been improper, or which places him in an unfavorable light. And then, after the full effect of his lack of judgment stands revealed in all of its glaring reality, both the ignorant and the wise unite in exclaiming: Foolish man! Fool, foolish man, to have made such a mistake as that.

However mortifying it may be in people of ordinary sensibility to be misjudged, it is intensified, at times, into absolute torture in the minds of those whose natures are highly sensitive to adverse influences. The selfish energy of the world moves upon them with a resistless force, scatters in the winds of heaven the bright buds of promise which they have tenderly cherished, and then turns to view, in merriment and derision, the object of misery which it has produced.

Men have not yet learned to look upon the feelings of others as they should. They lack in appreciating the redeeming qualities of other men, and are too eager in seeking out and magnifying the faults of individuals. And yet they do not wish to be unjust. But they have such a passion for the discovery of evil and of directing it against their own rude appliances, that it carries them entirely beyond the point at which they are capable of administering perfect justice. Who shall judge the motives of human conduct; or who shall say that such a one was able to withstand temptation? Only they who can read every sentiment of the human heart, and feel the ebb and flow of its hidden impulses.

Is it not well, then, for us to temper our judgment with that mercy which the infirmity of its object demands? Or, better still, to judge not at all? The mind of man is too fallible for just discrimination. Earth is so full of sorrow that we should not provoke unnecessary or additional suffering. Infinitely better for it will be if we allow all men to await that season of justice in which they shall stand face to face with the works of their own hands and the images which their own imaginations have created, and few them, either with sorrow, or with joy which is rightfully theirs. D. K.

SPEND your time in nothing which you know must be repented of; spend it in nothing which you might not safely and properly be found doing if death should surprise you in the act.—R. Baxter.

[Written for the Golden Gate.]

The Spirit Side of Life.

[Written by spirit Libbie Barker, for her mother, Mrs. M. A. Barker of Ossida, N. Y., through a private medium in St. Paul, Minnesota.]

MY DEAR MOTHER:—I know when you are lonely that your thoughts go out to me, wondering, praying to know how my life upon this side compares with that marked out for me in earth life, and I also know the sorrow that came to your soul when the "angel of death" claimed me for a victim before I had fairly commenced to climb the ladder of learning and accomplishments that you had planned for me. I am ever close by your side at all times when you so longingly think of me, and I also know that you are waiting patiently for the summons to call you also into this world of restless care of loving ones who are waiting and watching for that change; and I urge you not to allow doubt and sorrow to overcome you, for though you cannot see us we are very often with you and often imagine that you feel our restless influence.

I have been waiting for this privilege to write to you, and have not done so because there are so many crowding our medium's mind who appear very anxious to send greetings to loved ones, that I have stood to one side to see their cup of joy overflow. To-day spirit Adelaide has given me the first chance to come, and I do so with very great pleasure, for though you know that there is life beyond the grave, you have a mother's love for an only daughter who passed away while you were looking ahead so hopefully for a life of usefulness for her. When your thought or prayer comes to me for some tidings of the life I now live, I often question myself, and find so much that is unexplainable in my life since coming here, that I wonder how I can picture any of my experiences so that they will look reasonable to you. Some of our letters to the loved ones read to them as though overdrawn and imaginary, because so little is known of the real life here; yet all is true, so far as related; and very much is left untold, rather than have anything doubted, as would be the case with those in earth life who make the spirit world to be a place so entirely void of anything resembling earth life, and the beauties of what you call nature there. So there must be perfect confidence and faith in your soul in order to receive our letters with the benefit we wish them to give. I know that you have full confidence and faith in me, so to-day I shall open the door and lead you into the realities of my life for a short time, that you may get a glimpse of its beauties, and therefore gather strength to tread bravely the remainder of your earth life; that you may know that although earth life is full of disappointments, yet beyond the seeming darkness are brighter scenes which will enable you to understand how to avoid the hovering darkness so common to earth life as you journey along. Remember always that every cloud in the summer sky has a silver lining, and be it ever so black will certainly pass away to allow you to rejoice in the following sunshine.

After I had been in this life a short time, I began to long for information as to the occupations of those living here. I knew there were multitudes of people living here, but had not at that time come in contact with them, for grandma thought it best for me to become accustomed to this new body and life before attempting to understand so much that was beyond my immediate vicinity; hence it was, that for some time I remained with grandma, and was contented and happy, not even longing to wander away on my own account. It appears that all who come here at first are satisfied with the quiet influences that surround them, and think that they will always be glad to remain in that condition; but they are not, and in time become full of the desire to do something and learn something of the beautiful world they have so mysteriously awakened into, and this change came to me so strong that I imagined that I could go where I pleased without a guide. So certain was I of my independence that grandma seemingly allowed me to start on my tour of discovery all alone. You can hardly imagine how important I felt as I passed along one of the beautiful paths I soon found, and I was giving myself much praise in having no trouble on the way. "Only think of it! I am my own guide and can go where I please and return at my will;" and then I passed along a main path, on one wider than any of the ones branching off from it. None of the side paths appeared to have so many nor so beautiful flowers bordering them as the one leading nearly straight before me, and so I passed on enjoying the beautiful flowers, of endless varieties, upon each side. I did not even wonder where this path would lead me to, so great was my happiness, until I came to a turn in the path; yes, the only turn I had come to in my journey thus far, and here the path joined a long, narrow, slender bridge over water. At this place I longed for some one to guide me—some one to assure me that it was safe and proper to pass over this bridge. Should I turn and retrace my steps without learning much of the country I was in, and admit that it would have been wise to have accepted some one to guide me? Soon my anxiety was quieted by the appearance of two little girls, younger than myself, who came to me with outstretched hands, and said, "We will go with you." I gladly took the

the proffered hands, and we passed along, and, as I supposed, upon the bridge. I was so thankful for their company that I did not at first look back, and when I did, was astonished to see that there was no bridge behind us, nor any way of getting across the water in that direction. This worried me, and I inquired of my little guides where all that water came from so unexpectedly, and they assured me that it was not water at all; that though it appeared to be water, it was simply vapory clouds that would surround us while passing into another condition, differing entirely from the one you have just passed out of. Very soon you were among people. A great many people were upon all sides of me. I had longed to go to some place where there was some life and activity, and surely I had found just such conditions.

As soon as my astonishment would permit me to realize that my longings had been gratified, I commenced looking the situation over, and found people looking as natural as any I ever saw in earth life. In fact it looked as though there must be factories or shops of some kind near, for here were men in working clothes, some good-natured and others as cross looking and worried as could be. Well, I wanted to see a place where there was life, and here it was, but not at all as I had looked for, and I inquired of my guides the reason for all this confusion and various anxieties that seemed to accompany every one here to an extent that appeared to make very many of them unhappy; are not they also in the spirit world? Oh, yes, they are, but have not been here long enough to shake off and get rid of the one aim in life below, that had possessed them. It did not take long for me to learn that this was a condition of life and activity, nor was it the kind I had been longing for, and I requested my guides to conduct me back to the home of grandmother. They said, "All right, here we go;" and at once we walked up into the air, and returned to our home by an entirely different route; for, as we passed along, there were little villages or settlements, with people as natural and active as could be found in earth life. Yet there is a marked difference, because in earth life every village has representatives of all classes of people, while here each village appears to be occupied with those who live in harmony and are free from disturbances of any kind. Some way it happens here that people who love each other live together, and are not obliged to live with those they do not love; and all the people in the various places we passed were happy, and acted as though they were glad to be there. In one place where we stopped I saw a man who appeared to be trimming rose bushes, and I assured him that where I came from rose bushes needed no trimming, and inquired why he did so. "Well, my good girl, if he did not require or need it, of course it would be foolish to trim them, but you see these do require it and that is why we do so, but it is only emblematic of our lives. We have brought with us from earth life many things like off-shoots of a rose bush, that should be done away with, in order to enter into the fullness of joy in this life. No one comes here free from the influences surrounding them while in earth life, and crooked branches must be cut off."

I was very glad to return to grandmother's home, and relate the story of my experiences in search of some place where there was more life and activity. She was especially amused when I told of finding people in every day work clothes, and I wondered if they also were in the spirit world; if so, when would they change their clothes and conditions for something more spiritual. She assured me that all are not angels when they leave earth life for heaven, and have to be received as they are and helped out of that condition by loving ones upon this side.

Lovingly your daughter,
LIBBIE BARKER.

The Clock Stopped.

[Cleveland Times.]

Geo. Fry, depot master at Big Rapids, Michigan, of whom every one says: "No man stands higher for truth and honor than he," has in his possession a clock left by his brother, Gideon, when the latter went to Oil City. On December 4th, George wrote a letter to his brother, Gideon. In conversation with our reporter the next morning, he said: "I wrote a letter to Gid, and just as I had finished it I glanced up and noticed the clock had stopped. I got up and wound the clock, and pulled out my watch to see if it was fifteen minutes to ten. I set the clock, and just as I had started it I heard the words, 'I'm gone, I'm gone.' It was Gid's voice, and it seemed to come out of the clock. I heard it as distinctly as I ever heard anything in my life. It startled me, and I related the occurrence to my family. I am no Spiritualist, but I believe that must have been the time and those the last words of brother Gid." Mr. Fry shortly after received a letter stating that Gideon died at fifteen minutes to nine, December 4th, and his last words were, "I'm gone!" The discrepancy in time is accounted for by the fact that there is a difference of one hour between Oil City and Big Rapids.

WORDS are not the natural companions of ideas; a man may be replete with good ideas, and still bear a poor comparison with another, who has fewer ideas but an abundance of words.—DENNIS.

Prize Essay, No. 3.

Continued from First Page.

twelve classes of twenty or more sittings each should be held every year, the number of sitters, the phase for which they are best adapted, etc., to be determined by the wise discrimination of the sub-committee selected for that purpose, who should give each applicant a private preliminary sitting for their guidance. If competent examiners are selected, and a wise discrimination is exercised in the selection and harmonious classification of the sitters, glorious results would be achieved from this class work.

One hundred dollars per class would be fair compensation for the developer, and twelve hundred dollars per year could not be better spent than in the development which would follow such sittings. Doubtless developing mediums would themselves be developed as such at these sittings, who would occasionally consent to take charge of classes for the sake of the cause, thus materially lessening the expenses of this department. And doubtless, too, some of San Francisco's noble-hearted mediums would volunteer their services for a few pioneer classes in this department.

A Sunday lyceum for children should be fostered. A day-school for children whose parents desire them to be surrounded with healthy magnetic and moral influences should be attempted. The success of this attempt would largely depend upon the mental magnetism and qualities of the teachers employed, and a sufficient sum for attendance should be charged to virtually defray the expenses of this department.

The concluding and most important function of this Society, that of field-work, now remains to be considered. A full dissertation on this subject would of itself form a lengthy paper, and only a synopsis of this work will be presented.

There are over fifty counties in this State, each containing many towns and villages, in most of which a lecturer or medium of ability would be welcomed, and in which good work for the cause could be done. Many of these villages are in groups, so that a lecturer could conveniently serve two stations at once. Each course should consist of twelve lectures, three per week, one of which should fall on Sunday, each lecture to conclude with questions from the audience answered from the rostrum; and, where the lecturer possesses the gift, platform tests. Now, suppose that, say five lecturers or mediums be engaged for one year at \$1,000 each. Each lecturer could, during the year, serve twenty-four stations. But it would not be wisest to send out all five at once. First select the twenty-four stations to be served, and arrange the order in which they are to be served. Then start A on his mission. Let him serve his first two stations for a month (twelve lectures); then pass immediately on to his second two stations, and so through his twenty-four stations. After an interval of two weeks let B follow A, and serve the first two stations, then the next two, and so on. In like manner, let C, D and E follow, until each has served at every station. Those with higher or rarer mediumistic gifts should be reserved till the close of the course, and where tests, sittings, psychometric readings, seances, etc., are given, only one or at most two lectures or public meetings per week should be held. This programme, fully carried out, with only five field-workers, would give twenty-four communities five months each of spiritual instruction in the course of one year. With the interest now felt in this subject, there is no question but that each community so served would raise funds, if necessary, to provide a suitable place of meeting and would, in addition, gladly furnish a home to the lecturers who should come among them.

There is ample room in this State for twenty lecturers in the field at once. In that case, the State should be divided into four districts, with five lecturers in each district. But the Society could not support so many field-workers with the funds on hand. It could, however, send out five the first year, as above suggested, and afterward increase the service as the funds on hand or in sure expectancy might justify. Each lecturer should be an authorized agent of the Society for the purpose of extending its certificate membership, and also for receiving contributions for the benefit of the Society, but such contributions should be purely voluntary offerings, and each community should be made to feel that it is to be fed and not sheared. With proper tact, however, each lecturer would be able in each community to add something to the Society funds.

Such, in brief, is an outline of a plan of action. Of course these suggestions bristle with debatable propositions, a full discussion of which would extend this paper beyond pardonable limits. But the plan, as a whole, is practical rather than Utopian. And further, such a society, properly officered and endowed, as above suggested, would light a flame on the Pacific Slope whose beams and rays would go far to warm and enlighten the whole English-speaking element of the Western Continent.

E. G. ANDERSON.

SAN FRANCISCO, Cal.

A national character, that is, the description of one, tends to realize itself, as some prophecies have produced their own fulfillment. Tell a man that he is a bear, and you help him to become so. The

national character hangs like a pattern in every head; each sensibly or insensibly shapes himself thereby, and feels pleased when he can, in any manner, realize it.—Carlyle.

From the City of the Angels.

EDITOR OF GOLDEN GATE.

I hail with especial delight, as reminders of Massachusetts, the communications of "Shadows," whose articles in the Boston Commonwealth used to gladden me. I hope he will not think this is "tatty," as he once did when Kate Gardener called a Commonwealth letter of his "intensely interesting."

Last evening I "dropped in" at a spiritual lecture here. I am not in the habit of going; for if I go, I must take my child, and I do not believe in close rooms and late hours for children. I did wish someone would open the door a little, and the skylight only let out the bad air, and the door seemed the only inlet for oxygen. Spiritualists surely should know the connection between fresh air and fresh thought.

The lecture seemed to me more materialistic than spiritual, though the audience loudly applauded. The speaker emphatically remarked that the destitution and pain and misery we see around us are incompatible with the existence of a good and wise and powerful God. She thought no amount of prayer (I suppose she means invocation and aspiration toward God and the spiritual world) will help anyone in any way the least bit. I could not judge from what I heard her say that she believed at all in spirit influence on this world, or the fatherly care of God toward his creatures here. In fact, there was nothing she uttered to which my soul could say amen, save her earnestly expressed belief that we should do our best to help ourselves and our fellow creatures. So far good; but it seems to me we need another gospel beside this. Most of us are only too prone to forget the unseen world, that is as real as this we see. We even need sometimes to close our outward eyes a little, that we may open the inward ones. I wanted some one to say to the lecturer as Aurora Leigh did to Romney:

Keep up open roads
Betwixt the seen and unseen.
"It takes a soul
To move a body."
It takes the ideal to blow a hair's breadth off
The dust of the actual.
Alas! Your Fathers failed
Because not poets enough to understand
That life develops from within.

There was held out to us the hope that Mrs. Whitney of San Francisco would speak to us here ere long. That is something to live for.

K. G.
WEST LOS ANGELES, February 13, 1888.

What Logic!

EDITOR OF GOLDEN GATE.

"Toil fatigues me." "But," says Mrs. Eddy, "what is this you or me? Is it mind or muscle? Which one is tired, and so speaks? Without mind could the muscle be tired? Do the muscles talk, or do we talk for them? Mortal mind does the talking and that which affirms it to be tired first made it so." "You wouldn't say that a wheel is fatigued, and yet the body is just as material as the wheel. Setting aside what the mind says of the body, it would never be weary any more than the inanimate wheel."

So this, with other like arguments, is what has wrought out a fame, or rather notoriety, for Mrs. Eddy, and set a large portion of society crazy; for crazy one must become before being blinded to the weakness of such logic.

"Is it mind or muscle that speaks?" There are two kinds of actual weariness—one from hard work, another from idleness. In either case it is the muscles that speak; first for exercise, work; then for rest. The muscles speak as understandingly as does the stomach, when it calls for food to furnish the thousands of workers, dependent upon it, with material for repairing and building up the system.

"Without mind could the muscle be tired?" Does Mrs. Eddy believe that beasts of burden are endowed with a degree and quality of mentality that controls their physical being? Has she ever seen the poor dumb creature drop to the ground with "fatigue," from unmerciful human exaction? Is it the mortal mind acting upon the stout frame and muscular systems of the horse or ox, that has caused it to succumb to weariness?

"You wouldn't say that a wheel is fatigued, and yet the body is just as material as the wheel." Was there ever such an absurdity! Comparing the muscular man or woman to a wheel! The growing, nervous, vital flesh, built up and maintained by particle, rest and nutrition, the last depending absolutely upon the first, for in sleep only does the human system live and grow and repair injuries done it through mental ignorance. A sound mind and a sound body never misrepresent or deceive each other; both have their needs, and the demands of both may be relied upon.

Sensible people need no such extreme theories with which to school their bodies. They know the laws of their being, the obedience of which is sufficient to prolong their lives in usefulness.

MATTIE PULSIFER.
SAN JOSE, Cal.

[Written for the Golden Gate.]

What is Soul?

BY A. P. MELCHERS.

Soul is the life principle of existence, the essence of causation individualized in a material life condition, and constitutes the law which governs, guides, actuates, unfolds, and develops the same for a positive or spiritual effect—the latter being to convert the material which encloses it into a purely magnetic or spiritual counterpart of itself, and of which the material is already a likeness, only that it is too gross to remain intact as an immortal or indestructible entity, and therefore the necessity of evolving a body that is positive to decay. A spiritual or purely magnetic body answers this purpose, but not every so-called spiritual counterpart of the material is purely magnetic in nature, the same being dense, opaque, (spiritually considered) or non-transparent according to its primitive state; and the reverse according to so-called spiritual or intellectual and moral progress as a life being. Man is the only creation that acts for this effect, and is therefore the only life condition that evolves a purely spiritual, or at least a magnetic body that is entirely freed from matter, and one that can be utilized by the interior soul nature for a strictly intelligent effect in the hereafter. No inferior life condition to man, nor the planet itself, is therefore enabled to attain this purely spiritual or magnetic state after its material decay, and thus remain subservient to the law of universal nature in the hereafter as well as at present, and of course dependent one on the other for future subsistence, while man assumes an independent state, from the fact that he becomes a strictly intelligent life entity in the end, or as it is his aim in connection with matter. As soon as attained, he becomes independent of matter or positive to the same, and because he is enabled to subsist entirely on purely spiritual or intelligent food, so to say, and which is already proven by his abstinence from material indulgences as he advances in mental, spiritual, or soul progress.

As already stated, soul is the life principle of existence—also termed universal soul or life in the cause. Matter is space, and the coalition of the two constitutes life in the effect. This begins prior to the so-called nebular hypothesis in the form of ethers and fluids—the solids including all that which constitutes gases and upwards. Ether is neither raw space nor pure intelligence, nor life in the cause, but a combination of the two, and constitutes that condition of existence inhabited by universes—all space outside of these ethereal oceans or seas being matter in diffusion, or simply raw or undeveloped space. The fluids constitute electricity and its various modifications—terrestrial, animal, and human magnetism, and of which the spirit bodies or the spiritual counterparts of the material bodies are composed, only that they become invisible to the physical or material eye when detached from matter or the material counterpart of the interior soul condition. The sun, for example, exhibits its spiritual or soul counterpart in the form of visible electricity, but when detached from the material sun will only be seen by the spiritual eye, but continue to blaze forth as a purely electrical sun. The planets will be somewhat more etherealized or spiritual in appearance because of their finer substance or composition—electricity evolving from or passing through this condition of matter taking the form of magnetism, and so continues to refine itself through every life condition above this, until sufficiently purified to permit the interior life principle (the soul) to manifest itself consciously or intelligently, as it were, in the effect.

Although this already begins in animal life, yet that degree of consciousness is lacking to make the soul principle known to itself, i. e., make it self-conscious. As soon as this is attained it has reached its aim in connection with animal life, and to the spirit eye the transformation from an animal to a human soul must be an interesting phenomenon, whether it takes place during the decay of the material, immediately after its release from the same, or by degrees, is indifferent. Fact is that the feelings, tastes, and desires of the lower human races are analogous to those of the higher animal races, and leaves no doubt as to the evolution of one from the other, even if the material link is missing or not cognizable to the material eye. Psychometry, though, has revealed to us that domestic animals and even others belonging to the trained or tamed order, constitute the spiritual link between man and beast, and that many a favorite animal might be traced to some subordinate or inferior race of human beings as one of their progeny; and more, that such animal may be communicated with intelligently before its incarnation into the human race, in consequence of its transformation from a mere conscious to a self-conscious being before this is made possible, although its spirit body will continue to assume its animal form until it has passed through a human life condition to evolve one compatible with the latter. Whether it will remember its last animal condition after once having passed through this stage, will depend entirely on the state of purification attained as above elucidated, there is no doubt that the past will be laid bare to the very fount of the soul's entrance into matter. If not, it will likely continue to exist in connection

with matter until a purely magnetic (spirit) body has been created, or one that is entirely freed from opaque or non-transparent matter, should magnetism, even in its highest state of perfection, yet be regarded as a material entity. But whether matter or not, it must attain this state before it can be made to overcome the law of gravity or the planet's attraction from which it was evolved. And to overcome this attraction it must be freed from all sensuous, animalistic, or material impulses. This is attained by the soul's self-conscious combat with the same, and as it overcomes these impulses, desires, or sensations, the spirit body becomes purified from them, and finally converges into a purely spiritual or transparent life entity through which the interior soul can operate for a purely intelligent effect—its freedom from the animalistic or sensuous lending it this power, because it is no more hampered by material attraction (being positive to the same), and also enabled to subsist without the material or live on the spiritual exclusively, as it were.

Under these circumstances the soul can well afford to leave the confines of its planetary home, although it is no more than natural that the two conditions of being able to subsist without the material, and being freed from its influences should come together.

Such is soul individualized, or transformed from universal soul into a self-conscious, immortal and independent life condition or life entity, and as such we recognize it as a perfected being or a divine existence, being able to leave its earthly abode for a better, higher, purer, and happier clime, wherever that may be located. Reason tells us that it is simply away from the grosser conditions of the earth's surface, and surrounding the planet as an invisible or purely magnetic state of existence, and that all that once had existence on earth is still to be found intact or as a spiritual counterpart of its former greatness, but naturally accessible only to those who have overcome the material entity—their animal or sensual desires, human weaknesses or passions, and all that which is conducive in attracting the soul to matter. Selfishness, vanity, pride or arrogance, and haughtiness, hatred, jealousy, envy, avarice, etc., of course included. Although not a part of the spirit body, yet the latter may exist in the soul nature—such impulses, evils, or whatever they may be called, being veritable soul actions, but not in harmony with intelligence as it exists in the cause (the God entity), and therefore negative in tendency. All that is good, pure, unselfish, modest, charitable, generous, etc., is positive, and being intelligent actions, we would denominate the opposite negative intelligence or intelligence acting for a negative effect.

Now whether the soul itself also contains a negative or material impetus, so to say, which it has to overcome as well as the animalism of its magnetic body, is not at all impossible, when we take in consideration that a positive and negative condition are necessary to constitute a perfect life entity. The soul representing such a state of existence must have a negative as well as a positive impetus, and it is therefore reasonable to believe that the soul has its interior combat in overcoming certain unspiritual impulses as those of its exterior or animal nature. Anger, fear, jealousy, malice, etc., are already manifested in the higher animal types, and seems to indicate where the interior or soul nature begins to assert itself, and for a negative effect, because conditions do not yet permit the same to assert itself for a purely positive or divine effect—this only beginning after the animal garb has been cast aside altogether.

Thus it is possible that man enters this life with the negative condition of his soul nature in an extremely active state, while the positive has yet to be unfolded or brought into activity by use, practice and reflection, and accounts for the many unspiritual emotions which man possesses, and has to combat against outside of his animal condition, except all unspiritual emotions be regarded as belonging to or emanating from the animal kingdom. But this would not account for his self-conscious selfishness, his vanity, pride, conceit, etc., and which are undoubtedly of human origin, arising, perhaps, from these emotions. Being self-conscious or intelligent emotions, we can not but believe them to belong to the soul nature, and when exercised by man, simply take a higher form. But whether conducted by his negative intelligence, his negative soul nature, or simply by exercising his positive intelligence, his divinity for unspiritual effects, is indifferent. Fact is that such often become passions or impulses difficult to overcome, and lead to evil results and crime as well as those of the strictly animal nature do, and give those who are endeavoring to lead purely spiritual lives as much trouble to conquer as if they were animal or sensual passions. Vanity, hatred, pride, have nothing sensual or lustful in them, and yet how difficult to overcome. Man intuitively struggles against them, which proves that they are unspiritual and must be subdued.

Thus a positive soul condition is as necessary as a purified spirit body, and without which man would be attracted to matter despite the latter. Selfishness is certainly not love, and therefore can not act in harmony with the positive side of nature or the God entity of the universe; and minus this *rapporti*, the soul can not get away from earthly or material *rapporti*, influence, attraction, etc. Thus love becomes the prime motive power to give the

soul this positive impetus, and whatever this means might be inferred. If selfishness is the opposite of love, then all negative impulses may be regarded as coming under this caption, and hatred, vanity, pride or arrogance, envy, jealousy, etc., are all selfish impulses, while benevolence, charity, sympathy, etc., are positive impulses or constitute love—that condition which places the soul in *rapporti* with divine nature, and to develop this man must forget self, and think of others instead. Self-love embraces everything that panders to one's whims, fancies, tastes, senses, desires, etc., while love for others means conscientiousness generally, and not make self-consideration the first impulse of all we undertake. "To do unto others as we would have others do unto us," is a much abused precept—being preached by many, but practiced by the minority who hold these words up to poor humanity. Some will unconsciously do little inconsiderate or selfish acts to another, which, if reversed, would cause them much soul agony, and yet will continue their course without once analyzing their own doings or feelings toward others, and often believe they have a superior right in acting thus. Love embraces all that which is pure, elevating and generous, or high-minded as far as self is concerned, and conscientious as far as others are concerned.

Such leads the soul to a perfect or individualized counterpart of the cause from whence it emanated, and in which state it constitutes a positive, unchangeable and independent life condition—one with the positive or controlling impetus of the universe, and thus a part ruler, freed from the control, influence and disturbances of matter, and consequently enjoying a condition of peace, tranquility, and happiness or contentment. It is now the individualized or human soul as an effect, dwelling in universal soul, the cause, and all attained by laying aside the negative and becoming a positive soul!

Interesting Experience.

EDITOR OF GOLDEN GATE.

At a special circle of ten persons convened at the residence of Dr. A. W. S. Rothermel, Brooklyn, a medium for full-form materializations, on the evening of February 10th, inst., phenomena occurred of an extraordinary character, such as I have never witnessed before, although I have attended over one hundred seances of the various phases.

A number of the friends and relatives of the sitters made their presence known and advanced from the cabinet with cheering words and happy greetings. The room, which had been fairly lighted during the seance, was now darkened, and my attention was called to a luminous star floating above our heads near the ceiling. It descended and rose again several times, and then, in connection with that, we heard the familiar voice of spirit Emma Hirsch, and several of us were touched by her as she approached, when we perceived that the star was worn on her forehead. She rose again until she rapped upon the ceiling, then descending immediately, rapped upon the floor. After this manifestation ceased, that which followed was pronounced by all to be the most transcendently glorious of anything we had heretofore witnessed. It was triumphant. The spirit, Carrie Miller, emerged from the cabinet beautifully illuminated, and after speaking a familiar word to her father, Mr. Chas. A. Miller, who was seated at the extreme of the horse-shoe circle, nearest to the cabinet, rose grandly from the floor, floating high in mid-air, softly ascending and then descending, in full view of all. Her voice could be heard above, quieting the audible expressions of wonderment from the circle. Then she descended in our midst, standing firmly on the floor. She then rose again, assuming a position nearly horizontal, floated across the room over the heads of the sitters most remote from the cabinet. Being brilliantly illuminated, the entire form could be seen as distinctly as if the room had been well lighted. This manifestation continued through the space of several minutes, and after the form alighted upon the floor the second time, and addressed a word to her father, she retired to the cabinet.

The medium's control afterwards informed us that this spirit, while before us, underwent a transformation from materialization to etherialization, and *vice-versa*. There were not many forms presented after this, the power being exhausted. But the entire seance, which lasted during the space of two hours, was replete with the most satisfactory evidences of the truth of spirit return to mortals.

This successful effort on the part of the spirit workers, illustrates their command of power under favorable conditions—a harmonious circle of their own selection.

CHAS. P. COCKS.
BROOKLYN, N. Y., Feb. 12, 1888.

A KNOWLEDGE of general literature is one of the evidences of an enlightened mind; and to give an apt quotation at a fitting time, proves that the mind is stored with sentential lore that can always be used to great advantage by its possessor.—James Ellis.

MAN, like all finite intelligences, is subject to ignorance and error; even his imperfect knowledge he loathes; and as a sensible creature, he is hurried away by a thousand impetuous passions.—Montesquieu.

GOLDEN GATE.

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SATURDAY, FEBRUARY 25, 1888.

EDITORIAL FRAGMENTS.

Life is barren or fruitful just in proportion as it is made a help and blessing to others. No one can live wholly to himself without dwarfing his own nature.

The fraud or dishonesty that injures only its perpetrator is far less to be deplored than the thought or act that seeks another's injury. While the first should never be condoned, the latter can not be too earnestly condemned. He who would commit either needs the uplifting light of truth in his soul.

Edwin Booth and Lawrence Barrett, who will visit this Coast in the early Spring time, are considering an offer of \$10,000 from Senator Fair for one night's private performance to be given at the Baldwin Theater for him and his friends. Excuse us, Senator; it will be inconvenient for us to be present, for reasons of a habitual character.

The first and second of our prize essays both recognize the need of a home for the press—that is, an office and means for the publication of a spiritual journal that shall scatter the seeds of spiritual truth through the land. The third prize recognizes the GOLDEN GATE as the kind of journal needed for this work, but leaves it to browse on the scant herbage of a precarious support. We modestly prefer the former.

"If you could see the dark aura that envelops some persons," says a faithful spirit worker in our own home, "you would feel like fleeing from their presence." It is well we can not see, for then we might shrink from the performance of duties where they were most needed. Spirits see and feel this aura, and are attracted toward, or repelled by mortals in proportion as their own spiritual natures are pure or impure, or correspond with those into whose atmosphere they come.

The exercise of brotherly love, charity for all, and good will toward the most undeveloped fellow-spirit, is the only means of subduing the baser promptings of one's own nature. Unkindness, jealousy, envy, selfishness, and unjust suspicion, constitute the deadly nightshade of the heart, which, if allowed to live and grow, will so poison the springs of happiness in one's own soul that all of its future will be saddened thereby. Overcome these evils, O brother, and refresh thy soul with the beautiful sunlight of Divine Goodness.

"When our ship comes in," we intend to make some marked improvements in the GOLDEN GATE. Already the influence of this journal is felt on both hemispheres, and in the islands of the southern seas. Its subscribers will yet be numbered by tens of thousands. And when that mythical vessel arrives we shall fit up an office, with reading room and library, where the "stranger within our gates," and the friends of the Cause everywhere, can come and bask in the sunshine of our beautiful philosophy, and have a good time.

Why shouldst thou, O searcher after truth, allow the wranglings and jarring discords among Spiritualists to disturb the serenity of thy soul? Know you not that believers in our facts comprise all classes of people—from men and women of the purest morals and highest nobility of character down, to the uttermost depths of human nature? It is only upon the lower or brute levels of life that the undeveloped spirit can find time and inclination to decry its fellows. Press on, in thy high calling. There is light and love for thee. Though clouds and darkness encompass thy feet, the sun shines brightly above thy head.

The "obscure intimation" of a verbose and exceedingly long-winded dispenser of attenuated inanities, in the columns of our esteemed Chicago contemporary, that this journal refuses to commend any genuine medium editorially, "unless the notice be paid for," is untrue; as is also his further intimation that "highly colored eulogiums of fraudulent mediums" are admitted in our editorial columns "for a monetary consideration." The trouble with the aforesaid "verbose dispenser," etc., is that he is afflicted with a sort of spiritual strabismus that renders it monotonously impossible for him to deal justly or honestly with any subject whereof he exudes himself. Hence, we should be charitably disposed even toward him.

THE MAN WHO KNOWS.

There are three kinds of people in the world: those who *know*, those who think they know, and those who don't know. To the second and last classes, the last more especially, belong all those who denounce spiritual phenomena as the result of jugglery, including that large number of professed Spiritualists who denounce certain phases of the phenomena with which they are not familiar.

Now, there is no class of people more firmly convinced that they are in possession of absolute knowledge on any given fact, than are the thousands of honest Spiritualists who have become, from oft repeated experience, convinced of the truth of form manifestation,—and that, too, through mediums in whose presence others, as honest, no doubt, as themselves, have detected deception,—or, at least, think they have.

Take, for instance, the best known representatives of this phase of mediumship, and we never heard of one that has not been suspected at times, and by honest investigators, of deceptive practices. It is even generally admitted by those who believe in the genuineness of the mediumship of these mediums that personation of spirits, wherein the medium's body is used by the spirit to simulate the psychic form, is of occasional occurrence. It is also generally conceded that actual deceptions do sometimes occur in the manifestations witnessed in the presence of the best of these mediums; but which they (the friends of these mediums) claim, from long experience in that phase of manifestations, are produced by mischievous and tricky spirits; for it is held by many careful students in this marvelous field of research that there are spirits on the other side who are quite as hostile to the manifestations, and who will resort to all manner of dishonorable means to prevent, or throw discredit upon, the manifestations, as there are on this side. These spirits, it is believed, come in the more readily where inharmonious exists in the circle.

Notwithstanding all this seeming and real deception, every intelligent believer in form manifestations—and no one can believe in them without long and patient study of the subject, and the best of opportunities for investigation,—can relate to you by the hour incidents of the most convincing character, where the possibility of deception constituted no factor in the case, and all going to prove the genuineness of the very mediums whom others condemn, and in whose presence they will admit what might be construed by others as actual deceptions.

No person, and especially no Spiritualist, should condemn any medium from a single seance. And yet it is a fact that those who cry down these mediums the most persistently are those who really know but little or anything about them.

Baron Hellenbach, the eminent German scientist, declared, that after becoming convinced of the fact of the possibility of the psychic form, he insisted upon holding one hundred seances more with various materializing mediums before he was willing to give his conclusions to the world.

There is really so much of occultism about all phases of spiritual phenomena that it is hardly modest in any one, upon a superficial investigation merely, to jump at conclusions adverse to the genuineness of any medium, right over the heads of hundreds of long and patient investigators who know better.

True setting of a great hope is like the setting of the sun. The brightness of our life is gone. Shadows of evening fall around us, and the world seems but a dim reflection, itself a broader shadow. We look forward into the coming lonely night. The soul withdraws into itself. Then stars arise, and the night is holy.—LONGFELLOW.

Thus cried out the soul of our lamented poet in an hour of anguish and bereavement. In the moments of a first sorrow the poor little ball of earth upon which we came into being seems all. Upon it we base our every happiness and hope of joy; upon it we plan and work for those we love. Little the human heart suspects that this alone is our happiness here. It sees not beyond the veil, or that realization is not deemed, but belongs to another sphere.

In our blindness we first despair, then learn to hope—hope for different things from what we first conceived when the world was bright to us. In hope we begin to see and live again. The hope or dear one struck from our path is not long in suggesting immortality, that shortly becomes to us a truth. Then, little by little, as the ant piles grain by grain, the garner of future sustenance, we carry our wishes, our hopes, our harvests. Through the lonely night we see the coming dawn, and, like the sun, our great hope has risen upon a new day, not of time, but of eternity, where the earth no longer casts its gloomy shadow, or swallows up our loved ones, leaving but graves at our feet.

WORK AMONG THE CHURCHES.—At a meeting of the Methodist Preachers' Association, of this city, held last Monday evening, the leading essayist is reported as saying: "It is time to go to the Jews and show them that they need a 'Christ,' and that through Him only they can be saved. We must also reach out to the Catholics, and the great Methodist Church should have missions in all the large cities in order to 'bring the Jews and Catholics into the fold.' Why leave the Spiritualists out? They outnumber the Jews five to one, and are rapidly approach-

ing the Catholics in this respect. Aren't we worth saving? By the way, our missionary work among the Methodists and Catholics is telling in the conversion of many to the truths of Spiritualism.

THEY NEED POSTING.

The average Congregational clergyman is disposed to be liberal and fair on most questions. He recognizes the right of opinion in others who may differ with him on religious questions, but he needs posting on the subject of Spiritualism.

For instance, at a meeting of the Congregational Club, of this city, convened at the Y. M. C. A. rooms, on Monday evening last, the subject of Spiritualism being under consideration—

Rev. W. S. Meserve stated that the adherents of Spiritualism now claimed that there were thousands of believers in their doctrine in the United States, and that much excitement in the public mind had been caused by the manifestations of mediums. His father was a Spiritualist, and he was also a believer at one time, but he had ceased to believe in their theories.

Dr. Dwinelle did not believe that there was anything supernatural in Spiritualism, but much that was abnormal. It was the perfection of the science of mind-reading.

Rev. Drs. Pond, Stratton, and Cramer also spoke on the subject and denying that the belief in Spiritualism was increasing.

First, as to the statement of Rev. Meserve: We think his figures are not far from correct, if we include all who are convinced of the truths of Spiritualism, but who make no public profession of their belief. He says that he was a believer in Spiritualism at one time. We are desirous of knowing if he entertained this belief *since* he became a Congregational minister, or before. If since, then we can understand why he is not one now. He still retains his place in his church as a clergyman, which he would not be allowed to do if he was a Spiritualist.

Dr. Dwinelle amuses us. He does not believe there is anything supernatural in Spiritualism. Neither do we. There is nothing supernatural in nature, and the phenomena of Spiritualism are all in accordance with, and subject to, natural law. That it is the "perfection of the science of mind reading," is where the Doctor becomes facetious. We have yet to learn that there is any "science" of mind reading; besides, we would like to have the Doctor inform us to what sort of mind reading we may ascribe the moving of ponderable bodies, the levitation of persons and things, the independent, audible rap, the writing between closed slates, the production of full form likenesses of spirits in oil, the materialization of the psychic form, etc., etc. Perhaps the Doctor will consent, at the next meeting of his Club, to throw a little scientific light on this subject.

Lastly, as to the overweening and confiding assumption of Bros. Pond, Stratton and Cramer, "denying that the belief in Spiritualism is increasing." We very much doubt if these good brothers are fully aware that "the world moves." They should drop in, some Sunday evening, at Odd Fellows Hall, Irving Hall, Scottish Hall, Washington Hall, or the Metropolitan Temple, where, perhaps, they might be induced to amend their conclusions.

PUBLIC SEANCE AT SCOTTISH HALL.

Mr. and Mrs. Fred Evans gave another of their popular and interesting seances at Scottish Hall last Sunday evening, to the largest audience they have yet appeared before in this city. As on former occasions, after some charming singing by Mr. Maguire and Miss Minor, Mrs. Evans occupied the platform for the first half hour, giving a large number of tests, mostly to strangers, and many of them of the most conclusive and convincing character. She gave not only full names, but many incidents and circumstances connected therewith, the knowledge of which, by no reasonable possibility could have been known to her. It was also observed that as she gains confidence in herself and her guides she improves in her manner of presenting her tests. She has fully demonstrated the excellence of her wonderful powers; which clearly indicates that her work hereafter should be upon the public rostrum.

In the slate-writing experiments, through the mediumship of Fred Evans, which followed, an incident occurred well worthy of mentioning. A shrewd real estate operator, sitting in the back part of the audience, wagered twenty dollars with a companion that if he could be chosen as one of the Committee to examine and hold the slates, no writing would appear upon the slates in his hands. Thereupon his name was called, and by vote of the audience he was elected as one of the Committee. He examined his slates with special care, saw that they were thoroughly washed, dried and tied together, in a manner to make deception impossible. He did not suffer them to leave his hands for a moment, nor did Mr. Evans even touch them.

He declared that he heard the pencil scratching between the slates, and upon opening them one of the inner surfaces was covered with about thirty messages peculiar to this medium. He gave it up, and was quite as earnest in extolling the fact as he was at first in declaring that it could not be done.

On the inner surface of one of the slates held by the other member of the Committee was also a large number of messages. It is needless to say that the friends of the mediums were delighted, while the skeptics present were completely bothered.

On to-morrow (Sunday) evening Mrs. Agnes Evans will occupy the platform alone, when another rare treat may be expected.

A STRANGELY PERVERTED NATURE.

There passed on from the city of San Diego, a few days ago, Dr. Abram Bronson, in the 80th year of his life. He left an estate valued at \$20,000, of which \$3,000 was willed to his sons, and the remainder for the erection of a "Freeman's Hall" in San Diego. This man's life and conduct, with which the writer is familiar, constitute so interesting a psychological study, that we deem some extended reference to the case well worthy a place in our columns.

Dr. Bronson was a prominent and successful physician in Ohio when the discovery of gold in this State turned the heads of half the civilized world. A man of singular independence of opinion, and strongly anchored in self-will, he thought he understood the business of mining, as well as of medicine. He caused to be made some expensive machinery for dredging the rivers for their auriferous deposits. This he shipped around Cape Horn, for San Francisco; and in 1852 or '53 he left his family,—a wife and three young children, two sons and a daughter, the youngest but two and a half years old,—and came to this Coast.

Here he soon discovered the utter impracticability of his mining machinery, which became a dead load to him. For ten years, until his family came to this State, and ever afterwards until his death, he followed a precarious livelihood, living like a hermit in the mountains, mining, practicing his profession, and sometimes engaged in herding stock. He became embittered with the world, and especially toward his family, for whom, by the way, from the time he left them in the East, until the death of his wife, which occurred in San Jose about five years ago, he never contributed a dollar for their support, although for a quarter of a century or more he was abundantly able to do so. His daughter, a lovely young girl of seventeen, married against his wishes, and a year later passed on to spirit life. This fed the venom of his hatred for his family until he became a monomaniac on the subject.

Shortly after this event his wife, who was one of God's white-souled angels of gentleness and devotion to duty, came with her two sons to this State. He refused to recognize the wife, but consented to take the oldest boy, Crevela, whom he thought he could make useful to him in his nomadic life in the mountains of Nevada. But he imposed such conditions of hardship upon him, and treated him so brutally, that the boy, who was not wanting in manly pluck, left him, and worked his way back to San Jose, where the mother and brother were then stopping. The latter, Kossuth D. Bronson, was then employed on the San Jose *Mercury*, of which journal the writer was editor (and from which, we will add, he eventually graduated, after many years, as one of the best printers in the State, and is now the foreman of the composing room of the Golden Gate.) His wife being a teacher in the public schools of this city.

Crevela reached San Jose in a somewhat dilapidated condition, but he, too, soon found a place in the *Mercury* office, with which paper he is at present connected as foreman. He married a daughter of the editor about eight years ago, and this explains our interest in and knowledge of the case.

But it is to Dr. Bronson that we would confine this screed. He spent thousands of dollars in publishing ribald pamphlets, books, and circulars against the Christian religion, Free Masonry, Odd Fellowship, and the Grand Army. Upon these subjects his language would be so vile that it was not always that he could find printers who would print his insane tracts and ravings. At times he would shut himself in his room, fill himself with whiskey, and spend days in the most horrid blasphemy and abuse of his family. At the same time, although moving around considerably—at one time engaged in the lumber business in Washington Territory, and again in the bee business in Southern California—he nevertheless possessed enough business shrewdness to amass the small fortune he now proposes to deprive his heirs from enjoying.

The sons are both men of integrity and industry. They gave their earnings for years to the support of their mother, and were faithful and dutiful to her to the end. They are eminently deserving of the property left by their father, so some little compensation for his abandonment of them and their mother. We have but little doubt of their ability to break his will, for if there was ever a brain out of balance, it surely was his.

This man showed a strangely perverted nature—one from which it may take centuries of the purifying fires of the higher spirit life to raise him. His "Freeman's Hall" project is to provide some place where cranks, anarchists and other "blatherkites" can assemble unmolested and howl themselves hoarse against the government, religion, society, and everything decent that other people are wont to respect. We hope his object may be frustrated, as no doubt it will be.

WHAT A SUBSCRIBER THINKS.—A good brother, writing from Englewood, Humboldt County, Cal., says: "I honestly think it [the GOLDEN GATE] the best paper I ever saw. My experience enables me to understand and appreciate its higher teachings. I'm tired out of death of fault-finding, and 'pitching into' folks and things. Life is too short to be dabbled in filth and imperfections, and I want to devote the rest of my time to whatsoever things are pure, true, honest, clean and of good report, so that when I enter the next sphere, there will not be so much dirt to be cleaned up, and wheeled out of my habitation there. I am constantly preaching and trying to practice my 'new religion,' as I call it, which I formulate as: 'To seek every day the skeptical opportunities to do for others all pleasant things profitably, and all profitable things pleasantly. To do all gracious things gracefully, and all graceful things graciously.' I tell the farmers here to give themselves wholly to the work of making everything on the ranch happy every day, and to begin with their

"wives and keep on down to the smallest pig or chicken. I maintain that men and women are each other's *Christs* and *Saviors*, and that 'salvation is complete when they love and adore' one another purely, persistently, with a 'high-toned and perfectly spiritualized love.'"

HOW WE DO GROW!—Every day emphasizes the admitted fact of the world's growing literature of thought. A most singular church arrangement has been lately made in New York by Robert Collyer, and other clergymen, for the purpose of supplying the vacancies that occur in the pulpits of the various churches during the Summer holidays to the seaside. The idea is to form a syndicate of six congregations, six lay preachers to be engaged for six weeks, each to speak once at the various churches. Conspicuous among the laymen are the names of Lawrence Barrett and Edwin Booth. When actors are invited into sectarian pulpits, what may we not expect by way of concession to advance thoughts and the real philosophy of the day? The old belief that actors and actresses were to be damned is surely dead; and in its stead has arisen the conviction that while one may blacken his profession, another may ennoble it, making it a school from which all may learn lessons of exalted good. To separate the evil from the virtue of the stage and its members was a great thing for the church to learn.

W. J. COLVILLE'S FAREWELL.—W. J. Colville will deliver farewell lectures in Irving Hall, 139 Post St., Sunday next, Feb. 26th. Services commence at 10:45 A. M. and 7:30 P. M. precisely. All seats free. Voluntary collections to meet the necessarily large expenses. A very fine program of choice sacred music will be rendered. Subjects of discourse, morning, "Who Carried the Signs,—or the True Apostolic Succession?" Evening, "The Present Status and Inevitable Future of Spiritualism in California."

EDITORIAL NOTES.

—Chas. H. Heath will give treatments during March in Los Angeles, and attend to business connected with W. J. Colville's meetings.

—Dr. W. W. McKaig will lecture before the Society of Progressive Spiritualists at Washington Hall to-morrow (Sunday) afternoon at 2 o'clock P. M.

—Mr. and Mrs. E. H. Mozart have returned from Fresno, where they have been sojourning for the last two months, and are stopping at the Oriol, on Market street.

—Mr. C. C. Peet will lecture before the Union Spiritual Society, 111 Larkin St., on Wednesday evening, subject, "The Cure of Disease and the Philosophy of Cure." Doors open free to all.

—W. J. Colville will give a farewell lecture in Oakland, in Hamilton Hall, Sunday, Feb. 26th, at 3 P. M. Subject: "The Truths of Spiritual Science Applied to Every-day Life." All seats free; collection.

—"Little Nat," a charming spiritual story from the gifted pen of Mrs. Emma C. Peet, will appear in our next issue. All who have ever come into the beautiful white aura of this grand soul will be eager to read "Little Nat."

—Bro. Spaulding, manager of spiritual meet ings in San Diego, writing us on Monday last says: "Yesterday at the meeting I sold all the 'G. G.'s (40 copies), and could have sold ten or 'a dozen more if I had them.'"

—We are pleased to call attention to the card of Mrs. M. E. Ayers, Psycho-Magnetic Physician, at 55 Valley street, Oakland, of whose success as a healer we hear some excellent reports. She is certainly a psychic of fine powers.

—Thursday evening next, in Metaphysical College, Room 7, Odd Fellows' Building, Professor Chainey will give a lecture on "Physical and Psychic Culture," introducing the same with readings from Charles Dickens,—grave and gay. Admission, ten cents.

—Mrs. J. R. Wilson will treat at 404 Stockton St.; also, those wishing distant treatment will kindly send to this address until further notice. Mrs. Cramer, also, still gives treatments at No. 324 Seventeenth St. Class lessons and lectures discontinued until further notice.

—Sister Adelaide Comstock, of San Buenaventura, writes: "THE GOLDEN GATE commends respect wherever it goes. I have many friends who are of the opinion that they take great interest in reading it. It is a representative we never need to apologize for in offering to any one."

—We have received from Colby & Rich, of the *Banner of Light*, a few copies of Richmond's admirable "Review of the Spiritist Commissioners' Report," just out, a book of 244 pages. Price, \$1.25. We can heartily commend this book to all who know how to enjoy a good thing.

—Last Sunday evening, at Metropolitan Temple, J. J. Morse lectured upon the subject, "The Efficacy of Prayer in Relation to the Needs of the Human Family, from a Spiritualistic Standpoint." The subject was ably handled, and the lecture is highly commended by those who heard it.

—Closing lectures in spiritual science will be given Monday, Feb. 27th, in Odd Fellows' Hall, Park St., Alameda, at 2:45 P. M., and in Metaphysical College, Odd Fellows' Building, Market St., at 8 P. M.; also, on Tuesday, Feb. 28th, farewell class meetings in Metaphysical College, at 10:30 A. M. and 2:30 P. M.

—That remarkable patient test medium, Mr. John Slater, gave another grand public seance at Odd Fellows' Hall, on Sunday evening last. The immense hall was filled, and those present who are familiar with Mr. Slater's mediumship pronounce it the best of his public seances, in all particulars, they ever attended.

—As will be seen from our Santa Barbara correspondence, Mrs. J. J. Whitney gave the skeptical public of that lovely town something to remember on Sunday evening last. She appeared before an audience of four hundred strangers of the best people of that city, and gave seventy clear tests. That doesn't look like deception! She will be in Los Angeles the first week in March. From thence she will go to San Diego, Denver, Kansas City, etc. Her rooms, during business hours, are thronged continually with eager seekers after truth.

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by

Address

JAMES A. BLISS
N. B. Corner Eighth and Mound Streets,
sep-24 CINCINNATI, Ohio

(Written for the Golden Gate.)

Facts and Fragments.

BY JOHN WETHERS.

Said the Rev. Mr. Gerry to a talking atheist who had been speaking in defense of his side at the Hanover Chapel Meeting, which was just then over, "I could not have the heart to say it even if I believed it." "Now," said he, "look at that poor woman hard at work scrubbing down those stairs to earn a trifle to support her children. She looks forward hopefully, expecting she will be rewarded with rest, and joins with others at the meeting in singing there is rest for the weary in heaven, and believes it and that hope aids and sustains her. Now," said he, "I couldn't have the heart to say to that poor woman that her faith was an illusion if I thought so. I couldn't do it; better believe in an illusion and be happy—believe an error—rather than have no belief."

I believe Mr. Gerry was right. Now, why could he not be logical—and other ministers also—and use the same argument in all hopeful directions? Why favor the sentimental illusion of heaven and shut the door in the face of an intelligence that might possibly endorse their every day assumption? Why "where ignorance is bliss," is it folly to be wise, on questionable Christian grounds; and why is not knowledge bliss, on the same line of logic? Why not be hospitable to a possible truth, as well as to a possible error, with the chance of entertaining angels unawares?

I called upon my old friends—they may not be wise to mention names, so I will say Mr. and Mrs. Brown—who had lost an only son. They were indeed to be pitied. They had wealth and social position, and, as a matter of course, friends; but in losing their son everything seemed lost. Hope, for a season, with them, had bade the earth farewell.

Mr. Brown was a thoroughly worldly business man. I was at the funeral service. His black-gloved hand was resting against his sad face. Two things I was sure of—his deep grief, and I felt for him; and the other thing was that the words of consolation uttered by the officiating clergyman were sickening twaddle to him; and it certainly would have been to me, if I, like him, had been one that Whittier had in his mind when he feelingly wrote:

"Alas! for him who never sees
The light shine through the cypress tree,
But hopeless lays his head away."

Well, as I said, I went to see them after the funeral. Brown is a man of no sentiment. I made no attempt to wake him up into light; first, it was no use, and second, business cares and activities would soon occupy his mind, interspersed with a groan or a sigh, and they would in time grow less and less; but his wife was a spiritual, intuitive woman, with some mediumistic power. I would never have known the latter fact, as she was not a Spiritualist, were it not for an elderly relative, who was one who had said things concerning her that had not been fact or fiction. I found Mrs. Brown quite cheerful. She loved her son, but had a sustaining power that astonished her husband and somewhat relieved him, for he thought everything of her, and expected his manly philosophy to be strained in keeping her head level; but on the contrary, she was his solace and sustainer. He said, she has some womanish religious notions, sees some women who talk to her about inspiration and influence; she always was a little that way; at any rate, it takes her mind off of our loss and doesn't seem to hurt her. I made some remark on the point, sustaining the rationality of her ideas, but it was nonsense to him. When alone with Mrs. Brown, she, knowing I was a Spiritualist, told me, somewhat confidentially, that she would not know what to do but for Spiritualism. She got some things herself and had been to mediums, and finally had found one through whom her son could talk. She had long talks with him two or three times a week, and he seemed so real to her that she felt it was he. She, the medium, is a beautiful lady, pure and honest. She admired her and the spirit too. George, her husband, thinks it all moonshine and nonsense. I cannot make him see it as I do, and my son knows it. When I go to this lady for a sitting, he knows father's notions and what he has said about it, without my telling him. He says it is father's way, and you can't change him, so I don't try. I only know I have good talks with my son, and it makes me happy. George is very good and very willing for me to go, and glad if I can get any comfort out of it.

Now, what I want to say is what the Rev. Mr. Gerry said to the atheist. Suppose what this lady, Mrs. Brown, gets through this medium is an illusion, and is not her son, but some wandering spirit, or no spirit at all, or mental boomerang, perhaps; she thinks it is her son; the communications are rational and intelligent. Why, then, does not Mr. Gerry and other ministers generally, say just as the former did to the atheist, viz., not have the heart to puncture an illusion, which, after all, may not be one, that gives consolation and happiness. Why do they say, as Mr. Gerry did, to such a baseless fabric of a vision as "rest for the weary" on sentimental grounds in heaven, and not listen to the intelligence that might possibly make their sentiment a fact. Well, I suppose they will one of these days, when

the "daughter of Zion awakes from her sadness," and puts on the beautiful garments of knowledge.

"Bothered" again. My good and intelligent friend and celebrity, Mrs. Britten, takes me down a little in the GOLDEN GATE of January 28th, and says I quite misrepresented her. I certainly did not intend to misrepresent her as she says; but I owe your readers, as well as myself, a little explanation. She quotes what I said, and what I said was copied from a record made at the time, and I am very sure I did not "forget the drift of the conversation," for it was based on an experience which I have said "bothered" me, and what this good lady said, and her high position as one of our stars, which she has maintained, were the "balm of Gilead" to me; and, as I have said, made a note of it, and I have used said note of explanation many times in the last twenty years "to point a moral and adorn a tale," and now she sits on me very lightly, as the students say, for what she says in her criticism is substantially the same as what I said, or could be so construed that it is hardly worth referring to, except for an impression her remarks convey, that the "bothered" article reflected on Mrs. Foye's mediumship, and the criticism was a defense of her over my back. I agree perfectly with Mrs. Britten, and consider Mrs. Foye "one of the best and most reliable mediums that has ever blessed our cause; I have seldom found her equal—her superior never." These words of Mrs. Britten I make my own, and I have related instances of my experience with her when she was Ada Hoyt equal to anything anybody ever experienced in the way of tests. I have the record of one now in my mind, as perfect an identification of an invisible departed spirit as I ever had of a visible mortal one; so we do not either of us go back on Mrs. Foye, whether I misrepresented Mrs. Britten or not.

What I intended to convey in this conversation with this lady was that there were bogus personalities, or as she calls them, "medium spirits," not bad spirits, or controlling the medium for a bad purpose, but were doing good, helping the medium and helping the cause, and if such a bogus spirit brother did not convert the distinguished lady, as she now says, and I am bound to believe it, not that I did not get that impression in that talk twenty-five years ago, but she has had, she says, hundreds of communications with the brother since then, and constantly in the manner of those spirit wives which she says she has had all her life; so I am in duty bound to take her later light as the fact, and in future shall use up the statement, if I have occasion to make it, in the way of pointing and adorning, so as to fit the present state of the case, as in duty bound.

The principle, however, which was, after all, the feature of the point, is true, whether the spirit brother of Miss Harding was a bogus or not. There is no question of the fact that the spirits often assume personalities. I could name hundreds of cases and eminent writers on the subject to prove it, and though when my father, who was alive in the form, and a spirit came to me and assumed to be "my once earthly but now spirit father," it "bothered me, for I had evidence that it was a spirit, and I did get a consolation from the conversation with Mrs. Britten, and it made me very careful to act on the advice of Coleridge when he says:—

"We must not give a religious faith
To every 'voice' which makes the heart a listener
To its own wish."

I have learned a great deal on this subject in the last quarter of a century, since that "medium spirit" assumed a virtue which it did not have, and since I took the prescription, or what I called the "balm of Gilead," from Mrs. Britten in the long ago, which, under the circumstances, was a "mind cure," as she gave me one thing and I took another, and since then I have had abundant proof of what I supposed was a Harding fact, so the principle was all right, as she, and I, and many others know, so I accept the qualification, and your readers will see I had no bad intentions, nor have I stated an untruth.

(Written for the Golden Gate.)
Truth Stranger than Fiction.

Had a person who was living on earth one hundred or even fifty years ago, been told facts that are transpiring to-day—facts that are common to-day—you could not have made them believe that such things could be possible. Even Franklin could not have foreseen what wonderful developments was about to take place in the uses of electricity. Had Fulton been told what advancement would be made in the power of steam, he would have said it cannot be. Had Daguerre been informed what great improvements were going to take place in the line which his whole life was so deeply devoted, he would have doubted. And when we take even a casual glance at the great unfoldments that have taken place during the last fifty years, we feel almost appalled at its magnitude; and still the world moves; still new developments are being made on every hand, and who can force what will transpire on "the to-morrow?"

When our much esteemed president, Capt. J. H. McMillen, was in Boston, last Fall, he was told by the spirit of his first wife that if he would go to a certain

place that she would be there and would sit for a portrait. He did as directed. The artist was an entire stranger to him, and he gave him no information either of himself or family, but simply said he came there for a portrait. In less than two hours, and in the presence of Capt. McMillen and his wife, the artist drew a crayon likeness of his former wife, who died in 1850. The picture is life-size and is readily recognized by old acquaintances of the family. This was so fine that Capt. McMillen and his wife took five other sittings, each time getting fine crayon pictures of their children and members of their family. The first was a portrait of a son of Capt. McMillen, when the first wife, the mother dying when the child was only eight days old—the boy dying at twelve years of age; the third picture was a son by his present wife who died at the age of ten years. Then there came two other pictures of children by his present wife, and lastly, a portrait of Mrs. Barton, the mother of his present wife, and readily recognized by Mrs. McMillen as being a correct likeness of her mother.

These pictures are a very fair work of art, all full-sized, and when we take into consideration that only a little over one hour was devoted to such pictures, and the fact that the likenesses are all correct, and that the spirit, through the artist, informed the parties who they were, and all about themselves, it becomes truly wonderful, and we are led to exclaim, what next? C. A. REED.

PORTLAND, Or., Feb. 13, 1888.

He is the happiest who renders the greatest number happy.—Desmoli.

Most of the shadows that cross our path are caused by our standing in our own light.

"Little duties are golden pins to fasten the mantle of God's love securely about us."

ACTIONS, words, looks and steps form the alphabet by which you may spell character.—Lavater.

PURITY, sincerity, obedience and self-surrender are the marble steps that lead into the spiritual temple.—Bradford.

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